

STATEMENT.

Summary of examination of:- KOTTIKOLLON MANOO
Occupation: Trader.
Address: Panghai Bazaar, Nantu, Tawngpong State, N.S.S.
Duly sworn states: I am 35 years of age, of Moslem nationality born at PAMOOOR, India, and permanently residing above address. During the Japanese occupation of Nantu, I was engaged in trading merchandice between Nantu and Lashio.

Owing to the Allied Air Raids in the latter part of 1944, I shifted my home from Panghai Bazaar to MUNMONE village.

Between 3 and 4 am on the 27th January 1945, seven Japanese soldiers from Nantu, came to the village, and effected my arrest, along with the undermentioned three persons:-

- (1) A. AZIZ, Punjab Moslem.
- (2) RAMAN, Malayalm Hindu.
- (3) K. EBRAHIM, Moslem.

The Japanese explained that their senior officer, wanted us, as he had some work for us to do, and that we would be released very soon.

We were taken about two miles from the village, and there asked to sit down and wait in the jungle, under the guard of two Japanese soldiers. The other four Japanese went away into the jungle and after about 15 minutes they returned with another twenty-five Indians, plus about ten more Japanese. We were kept there for about three hours, and at the end of that time, about one hundred and fifty Indians had been likewise arrested.

At about 6 a.m. we were lined up and marched to the R.C. Church at Nantu, where on arrival I saw approximately another 400 Indians, all of whom had their hands tied behind their backs. On entering the Church compound, I was immediately searched, and my gold wrist watch was taken from me, after which I was trussed up with my hands tied behind my back. All the others who had been arrested with me, were given similar treatment, after which we were placed in the church. At this time I noticed that two machine guns had been mounted therein and they were covering us. As we started to talk amongst ourselves, one of the Japanese soldiers shouted at us, and at the same time fired a shot in the air from his rifle.

At about 10 a.m. that morning a Japanese officer, wearing a white topee and dressed in civilian clothes accompanied by an Indian interpreter named BALAKRISHNAN, came to the church and lectured us to the effect "That you people have been requested on several occasions to work for the Japanese, but instead you thought fit to run away into the Jungle, hence it can only be assumed from your actions, that you are not willing to co-operate with the Japanese, but, instead are anxiously awaiting the return of the British. In view of this I have had you all arrested, and I am going to punish you. At the present moment you are only suffering a little, but the real consequences have yet to follow, and you shall find them out later."

For the remainder of the day, we were kept locked up in the Church, without food or water, and although several requests were made for water, this was completely ignored. We were not even allowed to go out for the purpose of relieving nature, and as our hands were tied behind our backs, this had to be done just where we sat. After a few hours the stench was unbearable. |

At about 8 p.m. that night, three Japanese Military trucks heavily guarded arrived at the Church, and together with about twenty nine others, I witnessed them being loaded up with men, thirty to a truck, but I still could not find out where these men were being taken to.

From this time onwards, mostly at night time, I witnessed these trucks coming and going, always loaded with about twenty or thirty Indians, on each outward trip, but returning empty.

At about 1 a.m. on the 30th January, 1944, in company with my three friends named above, and Doctor THRPEDAR, I was handed into a Military truck, and we were taken to Hsipaw, where we arrived at about 3 a.m. On arrival there we were taken to the Hsipaw State Military Barracks, and in a room 12' x 8', we were packed into same, along with twenty six others. The space was limited, that we practically had to lie on top of one another, further more, we were all scantily dressed, and the cold was intense.

I remained in this camp for one month and two days, and during that time I was not once allowed to leave this room. The daily diet consisted of a small ball of rice twice a day, with no salt, no vegetable and only a minimum of water. The rice was invariably half cooked, and on some occasions it was uneatable, as it was dirty and sour. We were not allowed to leave the room for the purpose of relieving nature, and as the Japanese had made no arrangements for this we had to break a hole in the floor which we used as a latrine. After three or four

days, the place became disgusting and nauseating, and things got to such a state eventually that it was quite common to see maggots crawling around the room. There was no sanitation whatsoever, and we were left there, in conditions worse than that accorded to pigs.

After seventeen days in this room, many of the men were sick, and we had our first death. The victim in this instance a Mr. C. HEKOO, who had very bad dysentery, and although repeated attempts were made to have the Japanese accord him medical treatment this was ignored. Just before he died he was in terrible agony but we could do nothing, and his screams for water could be heard all over the camp. At this time he was removed by the Japanese to another room, which was kept specially for such case, i.e. persons who were about to die, and after three days, I saw his body being carried out by four other Indians from another cell, and thrown into a bomb crate at the side of the house. The body was not covered up, but left exposed to the view of everyone. Prior to this I had seen many similar instances of bodies being disposed of in the same way, as the room in which I was confined was quite close to this bomb crater. The stench was indescribable.

A few days later a Japanese officer came into the cell, enquiring for cooks, clerks, house-boys etc. and at this time Doctor THAPEDAR protested very strongly about the conditions, explaining that he was a doctor, and that in all his life, he had never seen humans being treated such as they were being treated then. He pleaded with this officer that something be done about it, and pointed out the deaths etc. that were taking place. This officer listened to him for a few moments and then grabbing hold of his shirt dragged him outside the cell, and handed him over to a Japanese soldier, who likewise dragged him away. That was the last I saw of Doctor THAPEDAR, but I subsequently learned that he had been kicked to death by whom, or under what circumstances, I cannot say.

By this time the death role was mounting day by day, not in my room, but I could see them being thrown into the pit sometimes as many as three or four a day. On one occasion I saw some Indians ask for water to wash their hands after handling dead bodies but instead they were beaten almost to the point of death, with the butts of rifles. I do not know the names of those Indians, and I cannot say what eventually happened to them.

At about 11 pm on the 2nd. March, 1945, together with twenty nine others, I was removed from the cells and put on a truck, which was heavily guarded by Japanese

soldiers. We travelled all night down the Taunggyi road, and at day break we stopped in the Jungle near a Japanese camp, where we remained all day on account of allied air attacks. That night we were again put in trucks, and taken further down the Taunggyi road, to a village named NAHMLONG, where on the third day whilst working on the construction of a bamboo bridge, I managed to escape along with two other Indians named GOVANDAM, and I forget the name of the second.

On my return to Mantu, on the 23rd. March, 1944, I learned that the three men who were arrested with me had not yet returned, and I later learned that all of them had died, whilst in the hands of the Japanese.

In regard to the Japanese mentioned by me in this statement, I feel sure that if confronted with them, I could immediately identify them, even down to the guards.

I have nothing further to add to this statement.

/s/ K. NANOO
Signature.

Interpreter.....

Interpreter.

I certify that I have duly translated the above summary to the witness in his own language, prior to his signature which appears above.

/s/ A. C. Qumaran
Interpreter

Sworn before me (Signature) John Crighton
(Rank) Captain
(Description) No. 2 C. I. Team

Detailed to examine the above by order of the Commander-in-Chief Allied Land Forces, South East Asia.

CERTIFIED TRUE COPY

/s/ JOHN CRIGHTON
No. 2 W.C.I.T.
12/9/46.

not used ①

Dol 5360

「コティコロニヤス」、記問大要

日本軍、「ナンジ」占領期間中、我「ナンジ」ト「ラニイオ」、同テ商
品賣、買、從事ニテキタ。

一九四五年一月三十七日、午前三時カニ四時、同ニ、又、日本兵が
「ナンジ」カラ村ニヤシ来テ下記 三人、人々ト一緒ニ私ヲ逮捕シタ。

- (1) A. ニジツ フンジャグ人回教徒
- (2) ラマン ミイ人ニニツト教徒
- (3) K. エブラム 回教徒

日本兵、我々、上級將校が我々ニサセル仕事ガアルヲ我々が入用
ト事、及我々、同モナク釋放サレバテラリト説明シタ。
我々、初カラ約二哩程離リテ進ミ行キタ。其處ニ三人、日本
兵、監督、下ニ密林、中ニ坐ツテ待ツ様ニ言シタ。他、四人、日本兵
密林、中ニ入リ行キ、約十五分後、他、三人、又、印度人、約五人、果
兵ヲ加テ戻リ来タ。我々、其處テ約三時間程留メテ、ソノ
一時間、終リ、約百五十人程印度人が同様ニ捕ヘラレキタ。

午前六時頃我々、整列シ「ナンジ」ニル他、四雄馬カリリ、教舎ト行
進ミ行キタ。其處ニ到着シ我々の言人、他印度人、見タ。復、我々、總
テ、六年、背中、縛リテラレタ。

教舎、境、内ニ入ルト私、直ニ調テ、
私、金、腕時計ヲ取リ、ソノ、後、私、六年、背中、縛リテラレタ。
私、一緒ニ捕ヘラレタ。他、者、全部、同ニ待遇ニ受ケタ。ソノ後、我々、
教舎、中ニ入リ、ソノ時、私、二、機關銃ガ、ソノ、中ニ据テ行キ、我々、銃

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Doc 536a

私に收容所ニ三月二日留置され、ソレ以降、同中一回も、部屋を離ル
事ハ許サレナカッタ。日々、食事ハ小サナ握リ飯一個が一日二回、僅毛野菜モ
ワズ、ソレモホシ、少量ノ水トアツタ。米ハ何時モ半煮、或時ハ不潔ナ飯
バクニ食フコトナカッタ。我々便ヲ足ス登、部屋ヲ離ル事モ許サレナカッタ。
ソレヲ日本入ハコレニ付スル設備モ作ラセカッタ。我々ハ便所トシテ我々が使用
スル穴ヲ床ニ掘ラセバナラナカッタ。三四日後ハソノ場所ハ不潔ナ恥カ
要ナル様ナ所トナリ、終ニハ、有様ハ部屋、周囲ニ蛆ガワイテキルヲ見
ルハ極ク普通ナデアルトイフ様ナ状態ニ至リ列シテ了。衛生設備少
シナカッタ。ソレヲ我々ハ豚ニ與ヘキルヨリモ更ニ要イ状態ニ其處留ラ
シタ。

此ノ部屋ニ居テ十七日、後ハ多クノ人々ガ病氣ニナリ、我々ハ最初死
ヲ出シタ。ニ時、犠牲者シ、ヘコ、トイ、ス、人、更ニ實、チ、利、ニ罹、タ、デ
アリ、日本入、ミ、彼、ニ、医療、ヲ、與、ル、様、様、ヲ、追、ニ、試、ミ、ミ、タ、ガ、コレ、ハ、願、ミ、
コレ、ナ、カ、タ、。死、又、直、前、彼、ハ、恐、ロ、シ、ク、苦、シ、ク、然、レ、我、々、ハ、何、デ、ス、ル、事、モ、出、来、
ナ、カ、タ、。水、ヲ、飲、ム、ル、彼、ハ、喚、聲、ハ、收容所、列、ル、所、ガ、聞、エ、タ、。

ニ時、彼ハ日本人ニヨリ、他ノ部屋ニ移サレタ。

ソレハ、様ナ患者、即チ正ニ死ニトスル人々等、度ニ特別ニトシテナカ
タモデアラタ。

ソレヲ三日後ニ私ハ彼、体ガ他ノ監房カラ来タ四人ハ印度人ニ擔ぎ出
テ收容所、傍ニアル爆彈、炸裂シタ穴ニ投ゲ込マレルヲ見タ。

死体ハ隠サレタ、誰ニモ見エル様ニ曝サレタアツタ。私ガ押シ込メ、ソレヲ
タ部屋ハ、爆彈ノ穴、直チ倒テアツタデ、ニヨリ前ニモ私同様ニシ
死体ガ曝サレアル。此ハ、同ジ場合ヲ見タ。更ニ其ハ言語ニ絶スル、
デアッタ。

数日経テ後、一人ハ日本人將校ガ監房ニ入リ、来テ料理人、事務員

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